

XIX.

M E M M O I R S

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L I T E R A T U R E.

MONDAY, July 17. 1710.

To be continued Weekly.

I.

AN ACCOUNT of a *Parallel between Homer and Plato*, read in the *Royal Academy of Inscriptions* on the 29th of April last, by the Abbot *Massieu*, *Regius Professor of the Greek Tongue*.

THE Abbot *Massieu* excused himself for undertaking to compare together Two Great Men, whose Characters are commonly thought to be very different; and he observed, that his Opinion was not new, tho' it might appear very singular. Some Illustrious Men, among the Ancients, maintain'd it; such as *Cicero*, *Dionysius Halicarnassens*, *Quintilian*, *Heraclides Ponticus*, *Longinus*, &c. But those excellent Criticks were contented to tell us, that they found a great Conformity between *Homer* and *Plato*, without mentioning the Reasons on which they grounded their Opinion. The Abbot endeavour'd to supply their Silence; and represented, that if he did not fully prove what they advanced, no disadvantageous Consequence shou'd be drawn from it against those Great Men, but only against his own Arguments.

In the next Place, he observed that Two Writers may particularly resemble one another in Three Respects; in their Doctrine, their Method of Teaching, and their Style.

As for the Doctrine, he shew'd that the Principles of *Homer* and *Plato* are much the same; 1. About Religion: 2. About Politicks: 3. And about Oeconomicks, and the other Parts of Morality.

As for the Method of Teaching, Both of 'em, said he, made it their Business to instruct their Readers by diverting them, and to conceal their Precepts under the Charm of Pleasure: And because of all the ways of Writing none could be more proper to please the Reader, than that which was most full of Imitation and Fiction, they particularly applied themselves to it. *Homer* and *Plato* exceeded all the Ancients in describing the Characters of Men,

and used Symbols and Allegories most frequently and with the greatest Success.

Lastly, as for what concerns the Style; 1. *Plato* quotes *Homer* all along. 2. Not contented to quote him, he endeavour'd to transform his Style into that of this great Poet, borrowing from him several Expressions, which he made his own. 3. In those very Places, wherein he neither quoted nor copied *Homer*, his Style was altogether Poetical. 'Tis well known, said the Abbot, that the Essence of Poetry did not barely consist in measur'd Verses, nor in a certain Disposition of Words; but rather in the Pomp of Expressions, the Boldness of Figures, the Liveliness of Descriptions, and a kind of a noble Warmth, which animated the whole Discourse. All these Qualifications appear'd in *Plato* in the highest Degree.

The Abbot concluding his Discourse, summ'd up the Chief Things, which form a true Resemblance between *Homer* and *Plato*; and observed that those Two Writers are almost equal in every thing; and that the First seems to have no other Advantage over the Second, but what any Original must necessarily have above a Copy.

II.

HISTOIRE des Juifs, depuis Jesus Christ jusqu'à present, contenant les dogmes des Juifs, leur Confession de Foy, leurs Variations, & l'Histoire de leur Religion, depuis la Ruine du Temple, pour servir de Supplément & de Continuation à l'Histoire de Joseph. A Paris chez Louis Rolland, rue S. Jaques, vis à vis S. Yves, à l'Image S. Louis. 1710.

That is, *The History of the Jews, from Jesus Christ to this present time; containing the Doctrines of the Jews, their Confession of Faith, their Variations, and*

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the History of their Religion, ever since the Destruction of the Temple: Being a Supplement to, and a Continuation of the History of Josephus. Paris, 1710. In Seven Volumes in 120.

THIS New Edition of M. Basnage's *History of the Jews*, is a kind of a new *Phænomenon* in the Commonwealth of Learning. There is hardly any Instance of a Large Work reprinted, without the Author's Consent, not only with Additions and Corrections, but also with several Omissions. 'Tis upon this Consideration, that we think it proper to give an Account of this Second Edition. We are the more willing to do it, because many Readers, who have bought the *Dutch* Edition, or the *English* Translation, will be glad to know wherein this New Edition differs from the first.

It is not a bare Re-impression of the first, tho' it be the same Work at the bottom. The Order and Number of the Books have been alter'd. The Editor has left out many things, which did not concern the History of the *Jews*, but the Controversies between the Protestants and the Church of *Rome*. Besides, there are some Alterations in some Places, and many Additions.

The first Edition was only divided into Five Volumes, and Seven Books: This consists of Seven Volumes, and Ten Books, disposed in the following Order.

The first Volume, which is a kind of Supplement to the History of *Josephus*, contains Three Books. What concerns the Family of the *Herods*, is to be found in the first; with an Account of what was done by the High-Priests, from the Time of *Herod*, till that Dignity was suppress'd. In the Second, to supply what is wanting in the History of *Josephus*, who only mentions what concerns the *Jews* of *Palestine*, the Editor has collected whatever may be known of the several Dispersions of the *Jews*, both in the *East* and *West*, ever since their Settlement in several Parts of the World, to the Time where the History of *Josephus* ends. The Third Book contains the History of the Sects of the *Jews*, in the Time of *JESUS CHRIST*, of the *Pharisees*, *Sadducees*, *Essenians*, and *Herodians*; with an Account of the *Therapeutæ*.

The Second Volume contains, in one Book, the whole History of the *Eastern* and *Western Jews*, from the Destruction of *Jerusalem*, till the Seventh Century. The Reader will find in it the Succession of their Patriarchs, and of their Princes of the Captivity in the *East*; the History of their Rebellions, and of the Wars they were engaged in, whilst there remain'd still some Vigor among that Nation: An Account of the Victories obtain'd over them; Of the Entire Destruction of *Jerusalem*, under the Emperor *Hadrian*; Of the Condition they were in under the Emperors, and other Prin-

ces, either Christians or Heathens; and of the Ecclesiastical, or Civil Laws relating to them. Those Laws are dispersed thro' the whole Book, and collected at the End in Two Chapters design'd for that purpose, to which a Third has been added, concerning the Method of Converting the *Jews*.

The Third Volume contains the History of the Dispersion of the *Jews*, both in the *East* and *West*, from the Eighth Century to this present Time. There are in it several Curious Particulars relating to the History of that Nation. This Volume shews what has been the Fate of the *Jews* at several times; and what Condition they are now reduced to in different Parts of the World. There is, at the End of this New Edition, a Chronological Table of the principal Events of the History of the *Jews*, from *JESUS CHRIST* to this present Time. Those Three first Volumes contain, properly speaking, the History of the *Jews*. It is to be found uninterrupted in this Edition, whereas it is divided in the first; and what concerns the Sects of the *Jews*, and their Writers, has been left out, not to break the Thread of the Narration.

The Fourth Volume, or the Sixth Book, is a Treatise concerning the Doctrines of the *Jews*, which contains their Theology. The Doctrines of that Nation, their Confessions of Faith, the different Opinions of the *Rabbins*, their Disputes, their Variations, in a word, whatever relates to the chief Points of their Theology, will be found in that Book.

The Fifth Volume contains the Seventh Book, concerning the Government and Ceremonies of the *Jews*, their Festivals, their Fasts, their Sacraments, their Marriages and Burials.

The Sixth Volume is design'd for the History of the *Jewish* Sects. It comprehends the Eighth Book, wherein whatever concerns the History of the Ancient and Modern *Samaritans*, has been carefully collected; and the Ninth, which treats of all the *Jewish* Sects, the *Caraites*, *Thalmudists*, *Cabbalists*, &c.

The Tenth Book, comprehended in the Seventh Volume, contains the History of the *Rabbins*; of the different Classes of *Jewish* Doctors; of their Schools, and the most Eminent *Jewish* Writers. The New Editor has added an Alphabetical Catalogue of the chief *Rabbinical* Authors, and of their Works, taken from the *Rabbinical* *Bibliothèque* of Father *Bartolucci*.

By comparing this Order with that of the first Edition, which was only divided into Seven Books, it will appear, that the New Editor endeavour'd to make this Work more methodical.

As for those Things that have been left out, they don't concern the History of the *Jews*: But because the Author of that History made many Digressions and Reflexions, wherein he attacks the Doctrines or the Practices of the Church of *Rome*; the New Editor has thought fit to leave out all those Passages.

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There are also some Alterations in this Edition; and the Revisor has taken the Liberty to contradict the Author in some Places, and to assert some Things contrary to what he advances. For Example: He differs from the Author in what concerns the *Scribes*, or Teachers of the Law. *M. Basnage* says, they formed a particular Sect, from which he derives the Origin of the *Caraites*. On the contrary, the New Editor pretends, that the *Scribes*, mention'd in the Gospel, were not a Sect distinct from others; and proves by the very Words of the Evangelists, that there were some *Scribes* among the *Pharisees*. The first seems to confound the *Therapeutæ*, mention'd by *Philo*, with the *Essenians*: The Second distinguishes them from the *Essenians*, and can hardly believe that this Sect was so real and numerous as *Philo* would make us believe. There are also some other Passages, wherein the Publisher of the last Edition differs from *M. Basnage*, and corrects or softens what he says.

As for what concerns the Additions, there are many thro' the whole Work; but the most considerable are, in the Second Volume, the Two first Chapters; in the Third, a Chronological Table of the History of the *Jews*, from the Death of *Herod* the Great; in the Fourth, an Article concerning the Worship of Angels; in the Fifth, the Calendar of the *Jews*; in the Seventh, not only a Chapter about the Manuscript Copies of the Bible, and those that have been printed by the *Jews*, but also an Alphabetical List of the most Eminent *Rabbinical* Writers, and their Works, taken from the *Rabbinical Bibliothecque* of *Bartolucci*; which makes one Half of this Volume. Lastly, A Dissertation concerning the *Therapeutæ*, wherein the Author takes Notice of the Arguments and Conjectures alledg'd by *Father de Montfaucon*, to prove that they were Christians; and shews what may be answer'd to them; leaving the Reader at Liberty to chuse what Opinion he thinks most reasonable.

The New Editor declares in his Advertisement, "That he does not pretend to claim a Right to this Work, or to get any Reputation by his Performance. He owns, the Author ought to have all the Glory of it; and protests, that his only Design was to fit this Book for the Reading of the *Roman Catholics*. He hopes, from the Author's Equity, that he will not be displeased with the Execution of this Design". But because some may think it an Encroachment upon the Right of a Living Author, to meddle with his Book without his Consent; the New Editor alleges this Reason in his Vindication. "When an Author, says he, has made his Work publick, it ceases, in a manner, to be his: Tho' no body can claim a Right to it, yet any one may use it to his own Advantage, and make it useful to the Publick, by giving Notice of the Alterations that have been made in it. The Author ought not to be angry for it; and it can do him no prejudice. His Work remains still the same as it was: If the Alterations are wrong, he is not answerable for

them: If they are right, and render his Work useful to more Readers, 'tis an Advantage for the Publick, which he ought not to envy". Tho' this Argument appears somewhat plausible, it is far from being satisfactory; and the Author of the History of the *Jews*, may justly complain of the New Editor.

III.

JOH. JACOBI WEPFERRI, Medicinæ Doctoris, Historiæ Apoplecticorum, & Exercitatio de loco Apoplexia affecto, observationibus & Scholiis Anatomicis & Medicis quamplurimis elaboratæ & illustratæ: quibus accedit Epistola Johannis Ott, de scriptis Holderi de Elementis Sermonis, & Morlandi de Stentoropania. Amstelædami apud Janfonio-Waesbergios. 1710. 120. pagg. 464. That is, *Several Histories of Apoplecticks, with a Dissertation concerning the Seat of Apoplexy, and many Anatomical and Physicall Observations.*

DR. WEPFER having open'd the Bodies of several Persons, who died of an Apoplexy, found sometimes a great deal of Blood extravasated, sometimes a great quantity of Serosities, sometimes the Ventricles of the Brain full of Blood and Serosity, and sometimes the same Ventricles almost in their natural State. These Examples, and several others, attended with many Essential Circumstances, moved him to enquire which is the true Seat of the Apoplexy. Here's the Substance of his principal Reflexions upon this Subject.

Most of those, who have writ concerning the Apoplexy, pretend that this Disease is occasioned by the Obstruction of the Ventricles of the Brain, which they take to be the Place where the Animal Spirits are formed. Dr. Wepfer undertakes, in the first Place, to confute that Opinion against Dr. *Riolan*; and to that end he alleges the Reasons, mention'd by Dr. *Hotman*, to shew that the Animal Spirits are not formed in the Ventricles of the Brain, and consequently that those Ventricles are not the Seat of Apoplexy. Those Arguments are Six in Number. The First is, That the Animal Spirits are formed in the Place where the Animal Functions are perform'd; that those Functions are perform'd in the Substance of the Brain, and not in the Ventricles; and that therefore the Animal Spirits are not formed in the Ventricles.

The Second, that if it be supposed that the Animal Spirits are formed in the Ventricles, one can't conceive how from so large a space, which is not under the Empire of the Soul, they can be driven into the Nerves, and dispersed thro' the whole Body; the more because there is nothing in those Ventricles; that can drive those Spirits.

The Third, that the inside of the Ventricles is cloathed with the *pia mater*, through which the Animal Spirits can have no Passage to get into the Nerves. The

The Fourth, that the Two upper Ventricles having a Communication with the Third, and the Third with the Funnel, which has also a Communication with the Palate, the Animal Spirits contain'd in the Ventricles, would be dissipated that way, without any possibility of preventing it.

The Fifth, that the Ventricles have no continuity with the Nerves.

The Sixth, that the true use of the Ventricles is to receive the coarsest Excrements of the Brain; that is, the thickest Phlegm, which cannot transpire thro' the Sutures of the Skull.

Dr. *Wepfer* having mention'd those Reasons, and set them in their true Light, observes that many Apoplexticks have been open'd, whose Ventricles of the Brain were very sound; whilst several People, who died of other Diseases, had those Ventricles full of Water.

After these Reflexions, Dr. *Wepfer* gives his Opinion. He says the Apoplexy happens, when the Blood cannot be easily carried to the Brain through the Arteries, or when the Animal Spirits are not distributed from the Brain through the Nerves, or when those Two Causes meet together, or when the Blood is very much extravasated in the Brain.

If the Blood has not a free Passage into the Brain, it ought to be ascribed, says he, either to the Obstruction of the *Arteriæ Carotides*, and *Vertebrales*, or to the Compression of those Vessels. If the Animal Spirits are no longer distributed from the Brain into the Nerves and the marrow of the Back-Bone, this Defect proceeds from the sudden Obstruction or Compression of the Principle of the Nerves. Lastly, if any Blood extravasates, 'tis because some Vessel is broken.

The Question is, to know how those Obstructions and Compressions of Arteries or Nerves may happen; and lastly, how Vessels may

break in the Brain. Dr. *Wepfer* gives his Thoughts upon it. The Obstruction, says he, is produced by thick Juices, which are carried from the Stomach to the Brain, by virtue of the Circulation, where sometimes they occasion a Stoppage, which hinders the Blood all of a sudden from running in that Part. The Author alledges the Effects produced by Wine or Opium, to clear his Explication: The Obstruction may be also occasion'd by Fibrous Bodies, which gather in the Vessels.

As for the Compression of the Vessels, it may proceed from too great a Quantity of Serosities shed in the Substance of the Brain. For the Brain taking up then a larger space, and the Skull hindring it from stretching it self as much as is necessary to contain easily all that Serosity; the Substance of the Brain, and all the Vessels it is made of, must needs be compress'd. As for the Blood extravasated in the Brain, this Misfortune happens either by the Separation of the *Anastomoses* of the Vessels, or by the Rupture of the same Vessels, when the Blood is too plentiful and runs too violently: It happens also, though not so often, by the Corrosion of some Veins and Arteries.

'Tis to this Cause the Author ascribes the Death of a Young Gentlewoman, who being sick of the Small-Pox died of an Apoplexy. He pretends that some Vessel of the Brain was then corroded by the Humour of the Small-Pox. Dr. *Wepfer* not contented to enquire into the Causes of the Apoplexy, observes that of all Remedies proper for that Disease, none are more effectual than Bleeding, provided that the Apoplexy be not occasion'd by Fibrous Bodies, that stop the *Arteriæ Carotides* and *Vertebrales*, nor by any extravasated Blood. These Principles are unfolded at large in the Author's Book: What has been said is sufficient to give a Notion of it.

M O S C O W.

M. *Elias Kopiewicz*, one of the Secretaries to his Czar's Majesty, has publish'd by that Prince's Order, an Elegant Translation of *Horace* in the Slavonian Language. That Gentleman has also translated *Quintus Curtius*, and some other Books into the Language of Moscow.

P A D U A.

A New Edition of *Catullus*, *Tibullus*, and *Propertius* is in the Press, with the Corrections and Notes of M. *Volpe*, a Civilian. He will publish some other Ancient Poets and other Authors, with his Observations upon them, if this Edition meets with a good Reception.

V E N I C E.

T Here is here in the Press a Book of M. *Muratori* against M. *le Clerc's* Remarks upon St. *Augustin*.

M O N T P E L L I E R.

A New Book is come out here, containing an Account of the late Troubles in the *Cevennes*.

Suite de l'Histoire du Fanatisme de notre temps; où l'on voit les derniers troubles des Cévennes. Par M. Bruys de Montpellier. in 12. pagg. 188.

The First Volume of that History was publish'd in 1692. It contain'd the Origin of the Fanatics, their Method of instructing their Disciples, the Troubles occasion'd by them, and the most considerable things that happen'd upon their Account, from the Year 1685 to the Peace of *Ryswick*. And because those Troubles were renewed in the beginning of the Year 1702, the Author thought it fit to go on with his Work; and he designs to give us a compleat History of the Fanatics. This Second Volume contains what passed in the Year 1702.

When M. *Bruys* publish'd this Second Volume, he was not ignorant that there was another History upon the same Subject, entitl'd, *Le Fanatisme renouvelé*, (Fanaticism revived,) in Four Volumes in 12. But "because 'tis the Work of an honest Curate, says he in his Preface, who writ with more Zeal than Capacity, and whose History was hastily built upon unfaithful Memoirs; I thought it cou'd be no Reason to hinder me from resuming my Work, and publishing the Continuation of a History, the beginning of which had been publish'd by me". The Author of the *Fanaticism revived*, being displeased with this Passage of M. *Bruys*, has answered it in a Letter of Eight Pages in 4to.

U T R E C H T.

T H E following Book has been lately printed here in 8vo.

Emendationes in Menandri & Philemonis Reliquias, ex nuper Editione Joannis Clerici: ubi multa Grotii & aliorum, plurima vero Clerici errata castigantur. Auctore Phileleuthero Lipsiensi.

L O N D O N : Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)